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For the Western Luminary.

Presbyterian Education Society.

Address of the Executive Committee of the Presbyterian Education Society of the State of Kentucky.

Although the state of Kentucky was not so early, in entering upon the work of christian benevolence as some of the Atlantic States, yet the actual results which have followed efforts of but recent origin, show that our people are ready to appreciate and sustain, enterprises designed to promote the interests of morality and religion.

For several years, the Bible, Tract and Sabbath School causes have been sustained, and in many instances with great liberality and corresponding success.

The importance of the ministerial office has been, at least in some places, appreciated—and occasional and disconnected efforts have been made by churches and individuals to increase the number of labourers for the field which is wide and whitening to the harvest.

It was not however till 1828, that any regular and systematic plan was adopted to call forth the resources of the churches to this object. In that year, through the instrumentality of a few friends of the cause in Danville, the Presbyterian Education Society of Kentucky was formed, and a constitution adopted explaining the design, and expressing the principles of the association. Since its organization the Society has aided 55 young men in the different stages of their study.

During the last session of Synod, the Society put itself under the care of Synod, and the Synod became auxiliary to the General Assembly's Board of Education. By this arrangement, while the general cause is strengthened by co-operation, the Society has lost none of the privileges and advantages of a separate existence, and has obtained essential aid, as the agency is sustained by the Assembly's Board.

The Society has hitherto gone forward in not only appropriating the contributions of the churches, but trusting in their continued and increased liberality, they have exceeded the amount of their receipts and become involved to the amount of nearly $2000. There is however enough due to the Society, in Scholarships and individual subscriptions, to meet this amount, if our friends would *remember us not in word only, but in deed and in truth.*

The design of this Society, is, to aid young men in their preparation for the ministry. In the present age, as well as when the church of Christ was first established, a great proportion of those who enter the ministry, are from the middle and labouring classes of the community. The fields of ambitious enterprise stand open before the sons of the rich, and they too often enter them, without inquiring where they can most glorify God, or benefit men. The office of the ministry, therefore, continues to be supplied with some of its ablest labourers, and brightest ornaments, from the humbler walks of life.

The preparation for this work was first obtained by three years attendance upon the Saviour's personal instructions, with the added gift of miracles. It can now be obtained only by *giving attention to reading*, (according to the Apostle's injunction) especially the Scriptures in the Original Languages, and such other helps, as the providence of God now presents to those who would prepare for this office, and be "thoroughly furnished to every good work."

That such a course of study is necessary, enlightened christians of all denominations, now admit.

The course of study specified by the standards of the Presbyterian Church, require several years of intense application, and is consequently attended, even upon the most economical arrangement, with considerable expense, for means of subsistence, tuition, and books.

When, therefore, young men are found possessing piety and talents, (for these are pre-requisites in every case,) it is, we conceive, not only the privilege, but the solemn duty of the church to aid them in the prosecution of their studies.

Many young men to whom God has given "a heart to the work," and minds which by cultivation might shine as "lights in the world," would, if left uncounselled and unaided, never commence the work of preparation. Others having entered upon it, and finding themselves compelled to the double work of acquiring an education, and meeting their accumulating expenses, would leave it, through discouragement and impaired health, while even those who having stronger constitutions and a more unfaltering purpose should persevere to ultimate success, would be hindered from entering upon the public duties of the ministry for several years.

We know there is *ability*, and we believe there is *liberality* enough in the church to extend aid to all young men of suitable character, who may be found.

The design of our Society, therefore, is two-fold, 1st. by the instrumentality of agencies and the co-operation of the friends of Zion, *to find men of proper qualifications wherever the providence of God may have left them with the seal of his Spirit and the indication of talent:* and 2d. *to be the Almoners of the churches in the appropriation of their charities to this object.*

The duty we would urge upon the christian community is also two-fold. 1st. in view of the wants of our church with its 700 vacancies, and the wants of a dying world, to remember the words of the Saviour, and pray the Lord of the harvest that he would send forth more labourers into the harvest. And 2d. we would ask them to unite their contributions with their prayers, that the officers of this Society, may sustain the young men now under their care, and extend a helping hand to every young man of suitable character, who having heard the call of the Saviour to preach the Gospel, longs to obey it, and is willing to look to the church for aid.

A few of the friends of this cause and of the General Assembly's Board, have raised recently in Philadelphia $10,000 to replenish their treasury. And since this liberal effort we are informed that the applicants to that Board are daily increasing.

Through the length and breadth of the land, the Presbyterian church, so long sinfully negligent in this cause, seems to be now, with great unanimity and zeal, coming up to the work.

We trust that in our own State, this appeal will not be in vain, but that the churches, through whose contributions we have heretofore been *able to live*, will answer it with redoubled effort and increased liberality. *We ask them to enable us not only to live, but to* MOVE FORWARD *with a strength and efficiency proportioned to the* GREATNESS OF THE WORK AND THE GLORY OF THE CAUSE.

There are many destitute churches in our own state, where feeble and scattered flocks are praying for a Pastor to gather them, and feed them with the bread of life; and around our Zion there are many desolations, where moral darkness reigns, and thousands are going on *unwarned*, to the doom of the second death.

We cannot remain inactive without sin; nor in this day, when the world and the church are in motion, and so many signs are indicating the approach of the "latter day glory," can we act feebly, and coldly without guilt and shame resting upon us. There is a voice from the waste places of Zion, and a voice in the Providence of God, and a voice from his word, saying unto us "ARISE AND BUILD."

We cannot believe that those who are cherishing the hope of Heaven through the Redemption of Jesus Christ, and to whom God has given much of this world's goods, can even desire to be excused from this work, when they consider the blessedness of doing good, and the glorious privilege of being co-workers with God in the salvation of men. Nor if any should desire it, can we suppose that with the knowledge of the first principles of christian duty, they would dare to hide their talent in the earth, and meet the Judge at the last day. Who, with all the light and motives which the Providence of God has gathered, and is still gathering around us, will dare to shrink from his duty, and "meet the burning indignation of the Almighty." "Who will not link his influence and destiny to the cause of man and of God and, stand up for the Millennium and for Heaven."

In full confidence upon Him who has promised that the knowledge of the Lord shall cover the earth as the waters cover the sea, we commit the success of our cause to the prayers and liberality of those who we trust are willing to labour with us that his kingdom may quickly come and his will be done on earth as it is in Heaven.

By order of the Committee,

JAMES K. BURCH, *Chairman.*

P. F. PHELPS, *Agent.*

The following is a list of the officers for the present year.

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We would add further, that no time nor labour need be lost in writing to inquire whether aid can be obtained, as it has been resolved, that *no young man who needs aid and brings suitable testimonials shall be refused.*

Letters to be addressed to PHILO F. PHELPS, *Agent of the Education Society, Danville,* or to any of the officers of the Society, in that place.

Donations and payments upon subscriptions, to be sent to MICHAEL G. YOUCE, *Treasurer.*

For the Western Luminary.

Early Piety.

"Have ye never read, out of the mouths of babes and sucklings, thou hast perfected praise."—*Matthew*, 21. 26.

As instances of early piety may be useful, by the encouragement they afford to those who are engaged in the delightful duty of teaching the young the truths of religion; I have thought it might be proper, to send you the following facts, concerning the sickness and death of a child, who died a few months since in the state of New-York. The expressions given as the child's, may be relied on in *most*, if not every instance, as being not only the *thought*, but the very words, employed by him, as they were furnished by a member of the family, soon after his decease.

Philo S——, of the city of A——, the subject of this notice was born September 1827, and died last September, a little before his 4th birth day. Very early attention was paid to his education, and at the age of 3 and a half years, he could read in the New-Testament, with considerable facility.

For several months previous to his illness, he had attended an Infant School, and had become familiar with their first lessons, and greatly attached to their exercises and singing.

With these early privileges of public instructions, were united efforts at home to bring before his mind, the simple truths of the gospel, commencing with the first openings of the understanding, and continued with the faithfulness of parental love. From the remarkable ease with which he committed to memory the lessons assigned him, and the facility with which at this early age he could read, more than common expectations were excited, and the fond mother began to indulge the hope that she might see him early made a subject of renewing grace, and ultimately a preacher of the Gospel. But though she was not like Hannah, permitted to see her son trained up for the public service of God *on earth*, she was permitted to hear from his own lips, as he lay upon a bed of languishing, clear proof that God, by a brief discipline here, was training her child for the higher services of Heaven.

In June last, he was attacked with a fever, which threatened a speedy termination to his life. The fever after several days abated, and he partially recovered.

After this warning, the mother applied herself still more earnestly to the work of instruction. To this, she was also urged by his continued weakness, which indicated but too plainly, that the disease still preyed upon his system, and might still do the work of death.

When first informed that he might soon die, he viewed the event with anxiety and fear, telling his mother, in his simple and natural language, (for he was a child, and had learned no other) that "he was afraid, and did not want to die."

She then turned his attention to other subjects; and in language adapted to his comprehension, explained to him our condition as sinners,—Christ's Mission to this earth, to bring salvation,—his sufferings and death. With the account of the sufferings and death of the Saviour, he seemed much affected.

His mother continued to set before him, one and another of the simple but glorious truths of the Gospel, dwelling upon the tenderness and love of the Saviour while upon earth, when he took little children in his arms and blessed them, assuring him, that though the Saviour had long since risen from the grave and ascended to Heaven, the same love, and the same compassion reigned in his bosom there. That there, he was exalted a Prince, and a Saviour, to give pardon and salvation to all who with real sorrow for sin, went to him in prayer. She spoke to him also of the state of the wicked after death, of the blessedness of the saints in Heaven, and of the willingness of the great and merciful Redeemer, *now to save all who would come to Him.* To all of which he listened with great attention, frequently making enquiries, where the subject was not understood.

While she was explaining to him these precious (and as it would seem, to his soul, *saving*) truths, before she concluded, he exclaimed, "Ma, I want to die and go to Heaven," she asked him why he wanted to go to Heaven, he answered, "because Jesus Christ is there."

From this time, during his protracted and painful illness, conversation upon these subjects, became frequent, and the evidence daily increased, that he was indeed taught by the Spirit.

He seemed convinced of sin, and not only prayed himself, but asked others to pray that "God would forgive him."

To the questions, do you know that God sees you, and knows every thought of your heart? Are you willing to have God know all you think, and say, and do? He answered affirmatively, and although the questions were often varied, continued to do so, during the latter part of his illness. This is the more worthy of notice from the fact, that previous to his sickness, from the time he first understood that God was Omniscient, he had manifested a great dislike to this truth, and said frequently that "he did not want to have God see him."

There can be no doubt that the painful reluctance with which children receive and admit the truth of God's Omniscience, is one of the first proofs that their consciences accuse them of sin. In the example before us, this change of feeling may be considered, as evidence that he had passed from the fear and dislike of "*enmity*," to the peace and assurance of "*reconciliation.*"

He frequently thought, and inquired on the subject of death, and once told his mother he "wished to die and go to Heaven when she did." To this his mother replied, that God knew when it was best for us to die, and we ought to leave it with him. He seemed perfectly to acquiese with this statement, and said "he was willing to die when God thought best."

In this state of mind he continued till his death, which did not occur until 4 or 5 weeks after he first expressed a willingness and desire to die. A few days after this interval he was able, with very little aid, to walk across the room; but his form was exceedingly changed. A few weeks before, the picture of health and sprightliness, now his tender frame, pale and broken with disease, was wasting away to dissolution. Still his mind was composed and tranquil, even amid his bodily pains, and the frequently mentioned prospect of death. It was indeed remarkable, and considered by all who saw him, as a striking instance of the power of Divine Grace; to see so young a child scarcely passed the period of infancy, but apparently near the grave, conversing with his parents concerning the love of Christ—asking them both to pray for him, "that God would pardon all his sins;" longing for Heaven, even as the most aged and matured saint whose attainments had been an hundred times broken off from earth; and saying, in all the simplicity of his heart, and in all the strength of that love which had God for its Author and its object, that though he loved his father and mother greatly, he loved God more than he loved them.

It would be easy to extend this notice, by mentioning othor expressions, which have been preserved. A few only will be added.

His regard for the Sabbath was frequently evinced. He said to his mother, that "he wished he was well enough to attend church, because he loved God." When hearing carriages and stages passing on the Sabbath, he inquired with earnestness, "why people were so wicked as to travel on Sunday."

Another Sabbath, having accidentally seen from the window, the door of a Druggist's Store open, he insisted for some time that his father should go and tell the man "to shut his store, and not sin against God."

On one occasion, some person was reading in his hearing a religious book, and came to the expression, "we have forgotten God," upon which he turned to his mother and said "I dont forget God, Ma." She replied, you do not forget him now, while I am reading and talking to you about him, but you did, when you was well and could run about and play. He acknowledged that he had, and that it was wrong, but added, "*I don't forget God any more, but think about him when I am alone, and still, and no one is talking with me.*" How like the language and the Spirit of the Psalmist, whose meditations in "the night season," and "when he awoke," were still of God.

As his death drew near, his lungs were effected, and it became difficult for him to speak. His pains were also greatly increased, and becoming dropsical, his face and whole body were much swollen.

A few days before his death, he was listening to the account of the life and death of John Allen, who died about his own age. In the narrative, it was stated that John Allen prayed for a new heart. When this was read, his mother observed, that although his eyes were closed his lips were moving. Soon after he looked up and said, "ma, I am praying to God." She inquired what he prayed for, he answered, "for a new heart," and after some further conversation added, that he believed God would hear his prayers. This was the last conversation in which he was able to speak with much distinctness. About 24 hours before his death, he was seized with violent convulsions, which entirely deprived him of the power of utterance. His spasms, while they continued, were dreadful, and the scene was heart-rending to his parents, as they witnessed his feeble struggling, without the possibility of affording relief.

There was indeed but one consideration, that could alleviate and sustain the mind, while contemplating such a scene. It was the thought, that the darkness and gloom of that hour, would soon be exchanged for the light and glory of that inheritance, which grace had not only prepared for his enjoyment, but prepared him thus early to enjoy.

Saturday evening his convulsions left him, and he appeared to be free from pain. He seemed to be sensible of his situation, and cheerfully submitted to it, although he could not speak. His features became more natural than they had been for some time, and over them was diffused "the peace of God, which passeth all understanding." For a few hours his pulse beat feebly, as life ebbed calmly and silently away. It was an infant passing through the "valley of the shadow of death," and yet it was one to whom that Spirit, which accomplishes the "same work" in all, had given faith that could reach forward and rest upon the Saviour.

About one o'clock, Sabbath morning, his happy spirit was released without a struggle, and his Sabbath of ceaseless praise commenced in Heaven.

He died September 11th, aged 3 years, 11 months and 27 days.

P. F. P.

Narrative,

Of the State of Religion within the bounds of the Synod of Philadelphia, October 29th, 1831.

The Synod of Philadelphia, in reporting to the Churches under their care on the state of religion, do it with unfeigned gratitude and joy, to the God and Father of our Lord Jesus Christ, for the abundant mercies he hath bestowed on us the past year. Never have so many of our Churches been visited with such gracious seasons of refreshing from the presence of the Lord in any former time. The short limits of this report, prevent mentioning each of the Churches in which special revivals of religion have taken place. From nearly every Presbytery the glad tidings have came up to us of a gracious work of the Holy Spirit, in the midst of some of the Churches; and *that* in some cases so powerful and extensive, as to surprize and astonish every one who witnessed the mighty power of God, in convincing and converting sinners. Hundreds of persons of all classes, have been found at once, in several instances, anxiously inquiring what they must do to be saved; and as the first fruits of this good work in the Presbytery of New Castle alone, not less than 400 persons have been added to the Churches, and in a number of those Churches, where there is no special outpouring of the Spirit, there are many indications which assure God's people that the set time to favour Zion has come: and that the Great Head of the Church only waits for the *united*, effectual, fervent prayer of his people to visit this part of his heritage with larger and richer measures of his grace, than our eyes have yet witnessed.

As to the means which, under the blessing of God, have done such wonderful things for us, it may be stated, that it was by the faithful exhibition of the doctrine of Grace; pressing the truths of God's word upon the hearts and consciences of sinners of every class in the plainest and most affectionate manner; urging the necessity of present and immediate repentance toward God, and faith in our Lord Jesus Christ. In all cases where revivals have blessed the Churches, there has been, on the part of God's children, earnest and fervent prayer for the Holy Spirit to bless the means of grace. And that these means might be the more efficiently applied, many Churches have held protracted meetings during several successive days, in which a number of ministers have united their labours in religious services with the most blessed results.

The *days* appropriated to these meetings have been almost exclusively devoted to religious exercises from morning till night. These exercises have been characterized by fervent importunate prayer—by preaching and exhortation—by holding enquiry meetings for personal conversation with those under serious concern for their souls. And no case has been known wherein these means, thus used, have failed of producing some manifest good. The evident advantage of these protracted meetings is in bringing the truth to bear on the minds of the people, till it, under the influence of the Spirit, produces a salutary effect. Such measures the Synod would most earnestly recommend to the attention of all their Churches.

We rejoice also to state to our Churches, that religious and charitable institutions have never been more flourishing than during the past year. Missionary, Education, Temperance, Sabbath Schools, Tract, and all other societies are all prospering. But still it is believed that a vastly greater influence may and ought to be exercised throughout our congregations, in all these various auxiliaries in the Holy cause of religion, and it is hoped that our revivals will tend greatly to promote this object.

But the Synod deeply regret to report to their Churches, that vices and immoralities which have so often been deplored heretofore, such as Sabbath breaking, intemperance, and profaneness, still abounds in some parts, and every where prevail to a painful degree. And the Synod are especially grieved to learn, that till this day, even *Elders* and Members, in some of our Churches, continue to make and vend the pernicious article of spirituous liquors.

The Synod, in conclusion, would urge upon her ministers, elders, and people to come up to the help of the Lord, to the help of the Lord against the mighty, and to manifest their attachment to their Redeemer's cause, by a holy walk and conversation; by discharging their respective duties with zeal and fidelity, and especially by earnest, united, and importunate prayer till the Lord shall rain down righteousness, and his glory shall fill our land.

GEORGE JUNKIN, *Moderator.*

Baltimore, October 29th, 1831.

How easily do Christians glide into the belief of those around them—that those things are good in themselves, and desirable possessions, which the world esteems good, such as wealth, and health and elevated situation, tacitly forgetting that these are not even transient gifts, but merely loans, of which the interest will soon be rigorously exacted.—*Douglas' Truths of Religion.*

For the Western Luminary.

Long Preaching.

Mr. Skillman,—In your excellent paper of Nov. 2, I observe an article from the Religious Telegraph headed, "*A good hint for a few Clergymen;*" which, from your editorial remarks, you appear to have selected with high approbation. To me, however, some of the remarks, as well as the piece itself, contain some expressions and affirmations somewhat unguarded and exceptionable. I do not by any means advocate "*long preaching*," as it is stated; nor do I condemn it *in toto*, and ascribe either "guilt," or the want of "the clearest head which gives the longest discourses," to those who deliver them. Such an imputation is both unjust and uncharitable. Nor do I deem the comparison between the orator of the Pulpit, and "our Congress orators," a just one, from the different ground they occupy as well as the different themes which form the subject matter of their addresses. And what if Whitefield, or Newton did say, "that a minister or people one, must be angels, who could endure a sermon of more than an hour's duration,"—must we therefore set it down for the truth, because such men said it? Neither great men, nor even good men are always wise. They say things sometimes at random—things that are not accordant with facts; and so we believe the above declaration to be, as we shall presently show. It has also been stated by some other *great man*, that "no person was ever converted under a sermon after one hour." I quote from memory, perhaps not verbatim, but that is the substance of the declaration. But does not this savor of presumption? Does it not limit divine power and mercy? Where do we find authority for such bold, unqualified assertions? Surely not in scripture, nor in fact. I confess I never read them without unpleasant feelings, and cannot but sincerely regret to see such injudicious, not to say presumptuous declarations in the very face of scripture, fact, and common sense. But it seems the writer in question, is not willing to be confined under the sound of the gospel to the "irksome" extent of *one* hour. The preacher, he asserts, "will infallibly weary to impatience the minds of his audience, who, after sitting attentively for 35 minutes, begin to wish, and to wish heartily, that the preacher would put an end to his sermon." But why do they so heartily wish this? Is it the fault of the preacher, or the audience? Perhaps he is a dull, dry, *reader* of something he never composed; or if he did, it may need,—what Dr. Mason once said of a sermon,—"to be baptized in the name of Jesus Christ, to make it a christian sermon." But are the people really hungry for the word of life? Do they delight to go to the house of God to appear before him in his sanctuary? Are they like Paul's hearers, when he "preached unto them,—and continued his speech until *midnight*?" (Acts 20, 7.) Surely something must be wrong in this important matter, or the above statement is an unjust imputation. Why is it that some people find it so "irksome" to be confined to a sermon more than "thirty or forty minutes" long?—why become "infallibly weary to impatience—after sitting attentively for 35 minutes" under the glad tidings of salvation? Perhaps these same people never complain of impatience and wearisomeness at a tea-party, a sitting-party, the Theatre, the Circus, or some other foolish exhibition. Ah! are not these the persons so ready to excuse themselves from attending preaching—"because his sermons are so long—they are tired out of patience." Yes, these are the "professors of religion," if such they be, "who sleep away all the Sabbath afternoon," having previously made themselves sure of a plentiful dinner. No place to them so dull, so uninviting, so irksome, and unentertaining as the house of God!

But it is asserted of "the most eminent preachers of the present and past times that almost invariably their sermons are short." Of the past times, this is not true. Flavel, and the Erskines, "of olden time," were eminent preachers, yet it will occupy nearly *two* hours to read some of their sermons. The same may be said of President Edwards; his sermons on "*Justification by Faith alone*"—"*The excellency of Christ*"—"*The justice of God in the damnation of sinners*," and some others, are comprised in from 40 to 60 octavo pages each. Was it because Edwards had "not the clearest head," that his discourses were so long? Look at some of Witherspoon's sermons, especially, one of the best in our language, on the "Deceitfulness of Sin,"—look at Saurin's, the great French pulpit orator.—Look at the old Puritans, Hooker, Cotton, Davenport, Chadderton, and a hundred others, as learned, pious, evangelical men as ever lived. Take an instance or two, as a specimen. Hooker, the first preacher at Hartford, Connecticut, "having to preach among his old friends at Newtown, on a Lord's day in the afternoon, his great fame had collected together a vast concourse of people. When he came to preach, he found himself so entirely at a loss what to say, that, after a few shattered attempts to proceed, he was obliged to stop and say, that what he had prepared was altogether taken from him." N. B. They had no *reading preachers* in those days—"He therefore requested the congregation to sing a psalm while he retired. Upon his return, he preached a most admirable sermon, holding the people *two hours*, in a most extraordinary strain both of pertinence and vivacity." Of Dr. Chadderton it is said, "This excellent divine, being once on a visit among his friends in Lancashire, was invited to preach; and having preached full *two hours*, he paused and said, I will no longer trespass upon your patience. Upon this all the congregation cried out, '*For God's sake, go on, go on;*' when he proceeded *much longer* in his discourse, to the great *satisfaction and admiration* of his audience." Let any one read "Brook's Lives of the Puritans," and he will see what sort of preachers and hearers there were in *olden time*. O that we had as much solid learning, self-denial, and deep toned vital piety, as these ministers and people had! They could "endure a sermon of more than an hour's duration," yea, more than "*two hours*," with "great satisfaction and admiration," and yet so far from being "angels," they never dreamed they were any thing but poor wretched human sinners. No doubt many a sinner was awakened and converted too under the *second* hour's effort, the declaration of modern wise men to the contrary, notwithstanding. I consider such positive, and unqualified assertions not only impertinent and unauthorized, but also mischievous in their tendency. They are calculated to foster the indolence, the indifference, and encourage the opposition of superficial, self-indulgent, fashionable hearers of the gospel; also, in the judgment of the world, the man is an ignoramus, no matter how zealous and evangelical he may be, if he should happen to pass the limits of 30 or 40 minutes—yes, a certain evidence of "the want of the clearest head which gives the longest discourses;"—it likewise tempts young preachers to accommodate themselves to this unsanctified taste of worldly hearers, for the sake of popularity; and it moreover sets itself up between God and his instruments, proudly dictating the length of their operations, and the limits of their efficacy.

I must speak plainly. I fear there is something not right among us. Is there no fear of a superficial, accommodating, fashionable religion getting into the pulpit, and into the pews of our churches? Why in such haste to escape from the house of God? Why so soon wearied with the story of redeeming love? or why is the gospel messenger so uninteresting that he cannot hinder the impatience of his auditors after 30 or 40 minutes? The defect lies either with the preacher, or the audience, or both. We hear no censure, however, passed upon *short, pretty, lamp-sermons*, made to be preached or read *before* men, instead of *to* them—nothing said against

"The things that mount the rostrum with a skip,"
"And then skip down again; pronounce a text;"
"Cry—*hem;* and, reading what they never wrote"
"Just *fifteen* minutes, huddle up their work,"
"And with a well-bred whisper close the scene."

Were Baxter, and Owen, and Flavel, and Bates, and Howe, and other divines of that age, who "preached without notes; and whose profound, elaborate and eloquent sermons, which have been transmitted to us, were taken down by stenographers,"—or even Paul with his long-winded "midnight" sermon, now to appear in some of our cities and polite audiences, to preach the gospel, what an imposition would their "long sermons" be on the patience, the fastidious taste, and the polished ears of many of the present age.

You seem to think, Mr. Editor, "that *long preaching*" is somewhat peculiar to the Divines of the West, and particularly those of this state," But you add, "Why it is so, it would, perhaps, puzzle the wisest to tell." No puzzling matter at all, if you justify the insinuation of the writer of the article, which you so highly and indiscriminately "commend to the special notice of our clerical brethren." In his judgment, confirmed by others respecting "our Congress orators,"—"*tis not the wisest head, which gives the longest discourses.*" That's the whole secret! But instead of being offended at this, let the "clerical brethren," do like Plato, when some officious person, hoping to ruffle him, told him, 'the little boys made sport of his singing,' of which the Philosopher was very fond, though he performed badly: "Well, well," he replied, "I must try and learn to sing better." It will be a good resolve for all the clerical brethren to endeavor *to preach better*. At any rate, let them show their wisdom—or at least take "a good hint," that, when they attempt to "preach Christ and him crucified," or "declare the whole counsel of God," they do not exceed *fifteen, or twenty*, or at most "*thirty* or *forty* minutes." No matter what Flavel, Erskine, Witherspoon, Davis, the Puritans, or the "gead auld" Scotch divines, did. They were old-fashioned sort of preachers; and so were their hearers,—good solid, well-instructed, substantial,—yea, you may call them, if you please, *stereotyped* christians. But "tempora mutantur, et nos mutamur in illis"—*the times are changed, and we are changed with them.* Yet "*facts* are stubborn things," and always speak invariably the same language. They are far from according with some of the bold, unqualified assertions, on which we have briefly animadverted. But we would advise our "clerical brethren," when they preach in some of our towns, or city churches, if they see the good people slumbering, yawning, pulling out their watches, starting up at the sound of the dinner bell, &c, to take "a good hint," and quit as soon as possible—no matter how soon; they are not hungry for the bread of life, but for the meat that perisheth; and after they are satiated, "sleep away all the Sabbath afternoon, in order to keep awake at evening." "We speak to wise men, judge ye what we say."

Here I had intended to close my remarks for the present, lest some of our impatient *short metre* folks should begin to complain; though they need not, as the reader has this advantage of the hearer—he can quit when he pleases. But I had scarcely raised my head after the finishing sentence, when my eye, running hastily over the Cincinnati Journal of Nov. 11, was arrested by the caption of a short paragraph in these words, "*Faults of our Minister,*" written by "Paul"—not old Paul, the long-winded midnight preacher, (Acts 20, 7.) but some fastidious hearer, with a polite refined ear, perhaps, assuming his name. Among the *four* enumerated faults of the *Minister*, (the *hearers* seemed to have had none,) the first, and principal one, the prolific parent of all the rest, is, "Our minister preaches *long sermons*—often more than an hour in length." What a pity!—The more so, because he is "a very good man"—"manifests a strong desire to glorify God and save souls." Excellent! "I love to hear our minister preach." Very well,—what lacketh he yet? Why, "if our minister would rid himself of the habit of preaching such *long sermons*,—he would make a first rate preacher." Surely this is an accomplishment to be desired above all things "earthly." And see how easily he might graduate, so as to become a first rate preacher:—"Let him remember that all over *forty* minutes is powder thrown away." And is it true that this minister, who is acknowledged to be "a very good man"—"an excellent preacher"—"zealous and active in the discharge of his duty"—who "appears to love his work, and manifests a strong desire to glorify God and save souls,"—whose sermons (also) are generally clear, pungent exhibitions of divine truth,"—is it true—is it possible that such an instrument as this, so richly qualified, has no right to expect, or even ask the "Spirit's aid" after he has passed the prescribed limits of forty minutes, in his "zealous and active" efforts "to glorify God and save souls!" Will God shew no mercy—the Holy Spirit exert no power—and the church receive no edification, after 40 minute's effort from such servants as the "*excellent preacher*" of Cincinnati! O tell it not in Gath—publish it not in our cities, lest the wicked triumph and say, as they are readily inclined to do, that all religion is a farce—a flash—and all our efforts only "powder thrown away." And let all ministers who justify the presumptuous declaration, most fervently pray, according to such belief, that God would interpose and save them from the "guilty" habit of *long sermons*—that they may, while vindicating his truth, declaring his counsel, and preaching the acceptable year of the Lord, be kept from transcending the boundary of 40 minutes, seeing that all beyond that period is worse than useless,—yea, only *powder thrown away*. Where would be the impropriety of such a prayer upon a conviction of the truth of such declarations,—if God will not bless the efforts of his own appointed instruments after a very limited, specified time, as the feeble judgment, or corrupted taste of the hearer may dictate.

C.

For the Western Luminary.

Georgia and the Indians.

How Georgia, irrespective of its charter, which never contained the vitality of natural right, and, consequently, never could inhale the rationality of legal right, to say nothing of all the interstices, occasioned by treaties, can extend its legislation and jurisdiction over the Indian lands, which it is, even now seeking to be put in possession of by Congress, which implies an acknowledgment of the invalidity of its legal right, is what many people cannot understand. To me it appears a contemptuous intrusion upon the rights, authority and dignity of the Executive.

How she can dispossess the Missionaries, citizens of the U. S., and that too, while acting in obedience to the command of the Creator of the universe, which saith, "Go ye into *all* the world and preach the *gospel* to *every creature*," and take possession of their houses, built at the expense of citizens of, perhaps, every State in the Union, appears to me an enigma difficult satisfactorily to solve. The expulsion of all white persons, not only Missionaries, but all others that may have settled on Indian lands, and perhaps married Indian wives, and opened and cultivated farms, under the general belief, and pretty general acknowledgment, of the validity of the Indian title to that tract of country, is well calculated to induce suspicion that they wished to clear the country of, what they may deem, credible witnesses of their conduct toward the Indians. It behoves Georgia to vindicate her conduct. The mass of the people of this Union, and no doubt, of the civilized world, expect it; and if she can justify herself, will gladly receive it. I know that there is abroad in the land an attempt at justification, by a citizen of Georgia, who seems to respect the Bible, upon the principles of natural justice and Scripture authority; but the effort is, at least afflicting, not to say, insulting, to every intelligent christian, and I doubt not, to every intelligent unprejudiced citizen. I sincerely wish that friend better light upon these subjects. Upon his principle no part of the world would ever have been christianized; for there is, perhaps, no part, except the U. S. but have to a greater or less extent, made decrees and ordinances against preaching or teaching the gospel.

The rights of power, although not recognized in this Republic, either by public opinion or any statute, are too frequently exercised, and we do regret exceedingly to see so great an exercise of this right by any member of this Union, which ought to exhibit to a gazing world and future generations examples of purity, justice and magnanimity.

Georgia may need the assistance of the Indians before many years, and many of its citizens be glad of such an asylum as they would afford: for we are of that number who are so infatuated, if you please to call it so, as to believe that the period is not remote when every yoke shall be broken. You may call us disturbers of the public tranquility, but you might as well call the man a disturber of family tranquility, who, seeing an edifice on fire at midnight, should alarm the inmates when they might have slept fifteen minutes longer with safety. The Indians, civilized and christianized, would easily amalgamate. So thinks a Kentuckian, notwithstanding the haughtiness of Georgia, and that there would be no disgrace in a connexion with a polished aborigine. The population of Georgia is not so dense as to need the Indian country as an outlet. She must then expect to obtain the Indian lands and improvements on such terms as to be a source of profit. If the Indians are driven out with bad feelings, it may, indeed, be considered a kindness to Georgia, but it appears to me to be fraught with great unkindness and evil to the frontier settlers of Louisiana, Arkansas and Missouri. If they go, they will, I have good reason to believe, go into the bounds of Mexico. Where, if they entertain a revengeful spirit, they can excite hostility and obtain, not only the alliance of almost all the Indians on the continent, but many of the mongrel multitude of Mexico, to say nothing, in case of a successful beginning of hostilities, of the alliance of Hayti, &c. &c. &c.

X. E.

Sailing of the Missionaries.

New Bedford, Nov. 26th, 1831.

At 8 o'clock, this morning, the missionaries and numerous friends of Missions, amounting to two or three hundred, assembled on Taber's wharf, the place appointed for embarkation. The band, who were at this moment to leave forever the land of their friends and their nativity, with all its privileges and endearments, manifested the greatest composure and even cheerfulness as they stepped from the wharf to the vessel. One of the females remarked pleasantly to a friend who stood by, "I am now ready to be offered, and the time of my departure is at hand." After they had taken their stand on the deck, the parting hymn, ("Blest be the tie that binds, &c.") was sung, in which numerous voices united. To the missionaries, and doubtless to many others, it had a meaning which they had never attached to it before. This was a real parting—the most important that the Christian can ever know. It was the forsaking of ministers, and churches, and kindred, and native land—almost all that is dear in this world, forever. After the hymn, a prayer was offered by Mr. Greene, when the sloop, on board which they were, and which was to convey them to the ship lying in the stream, two or three miles below, immediately left the wharf. They were soon on board the ship which is to be their home for the next five or six months; and about ten o'clock the anchor was weighed, and they proceeded to sea with a fair wind. At 8 o'clock P. M. the pilot left the ship off the western point of the Elizabeth Islands, then making good progress. May the prayers of their friends and the friends of missions attend them; and may the God of grace be their protector and comforter!—*Bost. Rec.*

We find the following note from Mrs. Worcester, the wife of one of the imprisoned missionaries, in the Cherokee Phœnix of Nov. 12. It shows that the afflicted lady is not without charitable friends, even though among Indians.

The subscriber acknowledges the receipt of $40 6 1-4 cts. contributed by a few citizens of the Cherokee Nation, for the purpose of defraying the expenses of a visit to her husband in prison. To these, and to all who have manifested kindness to her during the scenes of affliction through which she has been called to pass, she tenders her sincere thanks—desiring that their kindness may receive an eternal reward.

ANN O. WORCESTER.

New Echota, Nov. 4, 1831.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 21, 1831.

Erratum.—In commenting upon the communication in last week's paper, relative to the late Convention held in Cincinnati, by a *lapsus pennæ*, we stated the vote on the resolution recommending the General Assembly's Board of Missions, to be *sixty-one* to fifteen. It should have been, *seventy-six* to fifteen,—giving a *majority of sixty-one*, including the vote of twelve Presbyteries represented by letter.

Traffic in Slaves.

The subject of Slavery, which, several years ago, was regarded by many as an interdicted topic, a subject too *delicate* to bear even the most calm and dispassionate discussion, is beginning to be viewed now in a more rational manner, by the citizens of our state generally. It has now become a popular topic in our religious and political journals, the private circle, and the Legislative Hall. For one, we frankly acknowledge, we are glad it is so. We are not of those, who think the concealment of a public evil from the view of the community, can be attended with any beneficial consequences. If there be a great national evil among us,—and who does not feel our present system of Slavery to be such an evil?—do not the plainest dictates of common sense teach us, that the subject, unpleasant and humiliating as it is, should be understood by the community, in all its bearings? Ignorance, under such circumstances, may be productive of incalculable evil, but can certainly accomplish no good.

But, in speaking of this interesting and delicate subject,—for we grant that it is a delicate subject, a subject which, in a community situated as ours is, should be treated with prudence and discretion,—we would more especially address ourselves to the professed disciples of Christ. We shall esteem it a privilege to aid any of this class of our citizens, who are anxiously inquiring for the path of duty in this matter,—and we rejoice to say, there are very many such—in determining what the spirit of the gospel, and the peculiar circumstances of the times, imperiously demand from them. In pursuance of this design, we do not know that we can at present furnish any thing more proper, than a short extract from the proceedings of the General Assembly of the Presbyterian Church, in the year 1818, in reference to this subject. We shall subjoin the extract, without comment at present. At some future time, we may publish the article entire.

"We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly to discountenance, and, as far as possible, to prevent, all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children; and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions.—The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church.—And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will, and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power, to the injured party."

The Legislature of Louisiana has passed an act, prohibiting, under heavy penalties, the importation of slaves into that state, for sale.

Popery.

We learn from the *Protestant*, that "His Holiness" the Pope, has recently issued a decree against all Bible Societies; and has sent his pontifical mandate to the king of Persia, prohibiting the circulation of *Henry Martyn's* Persian translation of the New Testament. Such is Popery in Europe. And why does it manifest a spirit at all different in the United States? Were "His Holiness" or his emissaries candidly to answer the question, they would, no doubt do so, by saying the people of this country are not yet *fully prepared* for such measures as are successfully pursued in Europe. Do Roman Catholics design that Romanism shall ultimately be different here from what it is on the other side of the Atlantic? What intelligent Protestant believes it?

The National Preacher.

The Rev. *Dr. Woods*, of Andover, and the Rev. *Mr. Barrett*, of New York, are the contributors to the November number of this work. The Sermon by Dr. Woods is on the "Hindrances to the spread of the Gospel;" founded on Isaiah, lxii. 1, 2. That of Mr. Barrett is entitled, "The Foolish Rich Man;" Luke xii. 16—29.

President's Message.

Our limits will allow us only to glance at the most prominent topics of this important document.

The President commences, by adverting to the increasing prosperity of our country. He then presents a detailed view of our relations with foreign nations; which is, on the whole, gratifying. A revision of the consular laws is then recommended. The removal of the Indians beyond the limits of the United States is next pressed upon the consideration of Congress. In relation to the public finances, the President announces, that the revenue received in the present year will not fall short of twenty-seven millions seven hundred thousand dollars, and the expenditures for all objects other than the public debt, will not exceed fourteen millions seven hundred thousand dollars. Upwards of sixteen millions and a half of dollars, have been paid during the year towards liquidating the public debt; and forty millions during the administration. A modification of the present Tariff is recommended; and also an amendment to the constitution, giving the election of President and Vice President to the people, and limiting the service of the former to four years. A reform is next suggested, in regard to the present system of public accounts. The condition of the District of Columbia is then adverted to, and Congress recommended to allow it a delegate in that body, or a local Legislature. Circuit courts are also recommended to be established in several of the western states. With regard to the U. S. Bank, the President remarks, that he entertains the same views which he has expressed in former communications to Congress.

Having glanced, briefly, at the principal subjects treated of in the Message, we shall close this article, by giving the President's remarks respecting the removal of the Indians:

"The internal peace and security of our confederated States is the next principal object of the General Government. Time and experience have proved that the abode of the native Indian within their limits is dangerous to their peace, and injurious to himself. In accordance with my recommendation at a former session of Congress, an appropriation of half a million of dollars was made to aid the voluntary removal of the various tribes beyond the limits of the States. At the last Session I had the happines to announce that the Chickasaws and Choctaws had accepted the generous offer of the Government, and agreed to remove beyond the Mississippi river, by which the whole of the State of Mississippi and the western part of Alabama will be freed from Indian occupancy and opened to a civilized population. The treaties with these tribes are in a course of execution, and their removal, it is hoped, will be completed in the course of 1832.

At the request of the authorities of Georgia, the registration of the Cherokee Indians for emigration has been resumed, and it is confidently expected that one-half, if not two-thirds of that tribe, will follow the example of their more westerly brethren. Those who prefer remaining at their present homes, will hereafter be governed by the laws of Georgia, as all her citizens are, and cease to be objects of peculiar care, on the part of the General Government.

During the present year, the attention of the Government has been particularly directed to those tribes in the powerful and growing state of Ohio, where considerable tracts of the finest lands were still occupied by the aboriginal proprietors. Treaties, either absolute, or conditional, have been made, extinguishing the whole Indian title to the reservations in that State, and the time is not distant, it is hoped, when Ohio will be no longer embarrassed with the Indian population. The same measure will be extended to Indiana, as soon as there is reason to anticipate success.

It is confidently believed that perseverance for a few years in the present policy of the Government, will extinguish the Indian titles to all lands lying within the states composing our Federal Union, and remove beyond their limits every Indian who is not willing to submit to their laws. Thus will all conflicting claims to jurisdiction between the states and the Indian tribes be put to rest. It is pleasing to reflect that results so beneficial, not only to the states immediately concerned, but to the harmony of the Union, will have been accomplished by measures equally advantageous to the Indians. What the native savages become when surrounded by a dense population, and by mixing with the whites, may be seen in the miserable remnants of a few eastern tribes, deprived of political and civil rights, forbidden to make contracts and subjected to guardians, dragging out a wretched existence, without excitement, without hope, and almost without thought.

But the removal of the Indians beyond the limits and the jurisdiction of the states, does not place them beyond the reach of philanthropic aid and Christian instruction. On the contrary, those whom philanthropy or religion may induce to live among them in their new abode, will be more free in their benevolent functions, than if they had remained within the limits of the states, embarrassed by their internal regulations. Now, subject to no control but the superintending agency of the general government, exercised in the sole view of preserving peace, they may proceed unmolested in the interesting experiment of gradually advancing a community of American Indians from barbarism to the habits and enjoyments of civilized life."

Upwards of 700 signatures were obtained to the pledge of total abstinence from ardent spirit, in one ward in the city of Albany, by a single individual, in three days!

KENTUCKY LEGISLATURE.

A friend has permitted us to make the following extract from a letter, dated,

"FRANKFORT, Dec. 17th, 1831.

"The Legislature, to-day, went into the election of Public Officers. Col. James Davidson was re-elected Treasurer without opposition. Next came on the election for Public Printer. On the first ballot, Mr. Russell received 62; Marshall 40; Hodges 22, and Dana 13. On the second ballot, Hodges received 65; Marshall 57, and Russell 15. On the third and last ballot, Hodges received 73; Marshall 62, I believe, and Russell 2. So that A. G. Hodges was declared duly elected public printer, for the ensuing year. P. Dudley was re-elected President of the Bank of Kentucky, and Henry Wingate, President Bank of the Commonwealth."

CONGRESS.

The first session of the twenty-second Congress was opened on Monday, the 5th instant.

In the Senate, a quorum having assembled, the chair was taken, at 12 o'clock, by Mr. SMITH, president *pro tem.*

In the House of Representatives, *two hundred and one* members answered to their names, upon the first call of the list; seven only being absent.

On proceeding to the election of Speaker, the Hon. *Andrew Stevenson*, of Virginia, was re-elected to that office; the vote being for Mr. Stevenson 98; for Joel R. Sutherland 54; Charles A. Wickliffe 15; John W. Taylor 13; and 10 scattering.

Matthew St. Clair Clark was re-elected Clerk of the House.

In the Senate on Tuesday, the annual message of the President of U. States, was received, which having been read, three thousand extra copies of the message, and 1560 of the accompanying documents were ordered to be printed for the use of the Senate.

In the House of Representatives, Mr. WARD, of New York, reported from the committee appointed for that purpose, that they had waited on the President, who had stated, in reply to their communication of Congress being in session, that he should send a message to it on that day. The message was subsequently received, and read by the Clerk; after which 10,000 copies of it were ordered to be printed. The House passed a resolution for the election of a Chaplain; and then adjourned.

In Senate on Wednesday, the President of the Senate communicated the Annual Report of the Treasury on the state of the Finances.

Mr. SPRAGUE submitted the following resolution;

Resolved, That the President of the U. S. be requested to communicate to the Senate, if not incompatible with the public interest, all the information in his power, relative to the capture, abduction, and imprisonment, of American citizens by the Provincial Authorities of New Brunswick, and the measures which, in consequence thereof, have been adopted by the Executive of the United States.

Mr. HOLMES submitted the following:

Resolved, That the President be requested to inform the Senate whether any further negociation is commenced, proposed, or intended, in regard to the North Eastern Boundary of the United States.

Mr. HAYNE gave notice that he would, to-morrow ask leave to introduce a bill to provide for the settlement of the claims of South Carolina for advances made to the United States during the last war.

Mr. FOOT gave notice that he would, to-morrow, ask leave to introduce a bill supplemental to the act for the relief of certain surviving officers and soldiers of the Revolution.

After a short time spent in the consideration of Executive Business, the Senate adjourned.

In the House of Representatives the Speaker laid before the House the Annual Report of the Secretary of the Treasury.

On motion of Mr. POLK, ten thousand copies thereof were ordered to be printed.

In the Senate on Thursday, Mr. HAYNE, on leave, introduced a bill to provide for the settlement of the claims of South Carolina for advances made to the United States during the late war, which was read twice, and referred to the committee on Military Affairs. The resolution submitted on Wednesday by Mr. SPRAGUE, was considered and adopted. The resolution submitted on Wednesday by Mr. HOLMES, was considered, and after a few observations from Messrs. POINDEXTER HOLMES and HAYNE, laid on the table. The Senate, after a short time spent in the consideration of Executive business, adjourned over to Monday next.

The annual report of the Treasurer of the U. S., and of the Comptroller's unexpended balances for the last three years, were presented by the Speaker; and ordered to be laid on the table and printed. The usual communications on the subject of the Navy Hospital and Navy Pension Fund, were also laid before the House and disposed of in a similar manner. The Speaker announced his intention to call over the States in their order on Monday, for the presentation of petitions; and at 2 o'clock, the House adjourned till Monday.—*American Spectator.*

FOREIGN NEWS.

Russia and Poland.—The suppression of the Poles by the capture of Warsaw, and the subsequent dispersion of the army, have been the subject of two official accounts, one issued by the Russian authorities, the other emanating from the Patriots. The only fact to be learned from either is, that the cause of Poland is for the present lost. Of the treachery of a part of the Polish leaders, there is no longer any doubt. Krukowiecki, who took command of the town after the infamous massacre of the prisoners by the mob, seems to have acted a conspicuous part in the sacrifice of his country.

The English papers mention acts of outrageous violence against leading members of the opposition, which appear, however, not to have been subsequently repeated. On the 20th of October, Parliament was prorogued to the 22d of next month.

Some of the journals anticipate a postponement of the meeting of Parliament until January, but the Morning Chronicle of 24th Oct. announces on the best authority, that it will meet on the 12th of December, at the latest, and that *the Bill* will then be brought in. If Ministers were to make any change, it would be to make it more democratical; but they will bring in THE Bill.

The King, in his answer to the address from the city of London, declares that his desire for the success of the great measure of reform is unabated, and that he will continue to promote it zealously.

The French Chamber of Deputies, on the 18th, finally passed the bill for the abolition of the hereditary peerage, without having made any essential change in the ministerial project.

The ministers of the five great European powers, in conference at London, had prescribed a final arrangement between Holland and Belgium, with which both parties are said to be discontented, but neither likely to reject it. A part of Luxembourg is given to the latter; the other to be indemnified by a portion of Limburg.

The Bishops and the People.—It had been for some time announced in the Parish of St. Anne, Westminster, that the Bishop of London would preach in the Parish Church this day, (Sunday) the parishioners, to the number, of 1100, formed a determination to express their opinion of his Lordship's conduct on the Reform Bill, by walking out of the Church the moment the Rt. Rev. Prelate entered the pulpit. The Bishop no doubt heard of their determination, and the following hand-bill was published by the Churchwardens on Friday:—

"The parishioners are respectfully informed that the Rev. Dr. M'Leod, the rector, has received a letter from the Lord Bishop of London, stating that his Lordship is unavoidably prevented from preaching in his church on the morning of Sunday next."

A considerable number of the inhabitants of Clerkenwell parish, have addressed the following requisition to the Churchwardens:—"We the undersigned, inhabitants of the parish of Clerkenwell, most respectfully request the Churchwardens, that in consequence of the irreligious conduct of the Bishop, in respect to the Reform Bill, they, the bishops, shall not be again solicited to preach in the churches of the parish.—*Observer.*

Petitions and addresses in favor of Reform were pouring in from all quarters.

40,000*l.* of property have been destroyed by shipwreck at the Cape of Good Hope.

Several of the Polish officers, have succeeded in reaching Paris. They complain bitterly of being the victims of intrigue and treachery.

SUMMARY.

Rev. Dr. Ludlow, of Albany, has declined the appointment of Professor of Biblical Literature in the New Brunswick Theological Seminary.—*New-York Observer.*

GREAT CURIOSITY.—On Saturday a Turtle of an extraordinary size was found by Mr. Whitehead, on the meadow at a point of land running into the East river, near Mr. Bareto's place, West Chester, he was immediately secured, and has been purchased by the proprietors of the American Museum, for the sum of five hundred dollars, and brought to this city alive. There is no doubt that he was driven ashore in the late storm. He weighs Fourteen Hundred and Sixty pounds and is about one-third larger than the great turtle called the Leviathan, which has been exhibited at the museum for a number of years, as one of the largest turtles ever found in these waters.—*D. Adv.*

The 22d of February next, will complete a century since the birth of Washington. The Massachusetts Historical Society, mindful of the interesting considerations associated with this occasion, have requested one of their number, Hon. Francis C. Gray, to deliver a discourse before the Society on that day.

A writer in the Petersburgh (Virginia) Intelligencer, says:—

"The sentiment is gaining ground in Virginia, that the whole African race ought to be removed from among us. Many people feel unwilling to die and leave their posterity exposed to all the ills which, from the existence of slavery in our state, they have themselves so long felt.

"Others are unwilling themselves longer to suffer these inconveniences—some of our best citizens are already removing—others will doubtless follow, unless they can see a probability that at some period, the evil will be taken away."

We are gratified to learn that, in consequence of the extreme coldness of the weather and the scarcity of fuel at the present time in this city, extensive arrangements have been made by the Baltimore and Ohio Rail-Road Company to transport fire wood on the Road; and that until the supply is more abundant, a preference will be given to that article over every other. These measures are adopted to relieve the pressure of the present advanced prices of fuel on the poorer classes. The existing arrangement will accomplish the transportation of two hundred cords a day, and this amount may be increased in case the public exigences require it.—*Balt. American.*

OHIO AND THE FREE BLACKS.—The free state of Ohio is taking active measures to prevent the emigration of colored persons from other places into that State. A notice appears in the Cincinnati papers warning emigrants and those who may employ them that certain requisitions of the Law of the State will be rigidly enforced against all delinquents. This notice has been rendered necessary, as the guardians of the public peace of that city state, in consequence of certain publications in newspapers and reports from other sources, that the Slave States are adopting measures to remove the Free Colored Population from their limits, and the representations received in Cincinnati, that numbers of that class are preparing to emigrate to that City.

THE SLAVE TRADE IN CUBA.—A gentleman who has lately arrived here from Trinidad de Cuba, states that the Slave Trade is carried on openly, and that while he was there, a ship entered the Port, and reported her cargo; finding there was no danger from our cruizers, she proceeded a short distance from the town, and landed 542 slaves, receiving every assistance from the importer's friends on shore. Two brigs had also a few weeks previously, landed about an equal number at the same place, and it is strongly insinuated that these vessels have been fitted out for the horrid trade by the British capitalists, who are deeply interested in the cultivation of foreign sugar, to the injury and ruin of the unfortunate Colonists of Great Britain.—*Jamaica Paper.*

ENGLISH AND AMERICAN NEWSPAPERS.—At a meeting lately held by the London Literary and Scientific Institution, on the subject of the restrictions on the British press, it was stated in debate, that in America where newspapers are not taxed, 1,555,416 advertisements were inserted in eight newspapers in New-York, while 400 English and Irish papers contained in the same space of time, only 1,105,000—that the twelve New-York daily papers contain more advertisements than all the newspapers of England and Ireland—that the number issued annually in America is 10,000,000, while in Great Britain it is less than one tenth of that number. Advertisements which in England cost $17, are inserted in America for about $1 50; and an article which costs annually for advertising in the United States, $28, is liable in England to a charge of $900.—*Boston Telegraph.*

Postage in Brazil—The new Legislature of Brazil have exempted periodical and all national publications from the charge of postage—an example worthy to be followed by all free nations.

Church Doors.—A rush was lately made in the Scottish Presbyterian Church, New York, from the stove pipe giving way, and being mistaken for a timber. A person who sat near the side door, had his hand on the latch in three seconds, but before he could open it, he was thrust against the door, which opened inwards like the Richmond theatre, and had the building been falling few would have escaped.—Of 150 churches in New-York, it is doubted if there are six whose doors open outwards. How slow are men to profit by experience.

Steam Boat Accident.—On Friday evening last, about 7 o'clock, the steam boat Fourth of July, Powell, master, struck a rock on Burlington bar, a few miles above this place, on her passage from Pittsburgh. Thirty feet of her bottom was stove. She sunk in three feet water. Her cargo of forty tons, consisting in part of dry goods, was wet, and consequently much damaged. Early on Saturday morning the steam boats New Jersey and Hornet went to her relief, and brought the passengers and part of the dry goods to this place. The boat has not yet been raised.—*Wheeling Gazette, Nov.* 30.

Challenge Extraordinary.—William Cobbett, of England, has addressed a challenge "to all the Yankees upon the earth," betting £100, that he will raise more Indian Corn on an acre of ground in England, than any Yankee can on an acre within ten miles of New York. Expecting that the challenge will be accepted, he has specified the conditions, named two gentlemen of New York to examine the Yankee's corn, and requested him to appoint gentlemen in London to act for him in estimating the amount of his (Cobbett's) acre. Instead of measuring, the corn is to be weighed.

The Theological Seminary at Princeton, we rejoice to learn, is prospering in respect to the number of students. By a letter from a member, we are informed that more than 50 have entered since the commencement of the session.—*Vis. & Tel.*

Yale College.—We have received from a friend a copy of the catalogue of this ancient institution, devoted to Religion and Science. Its teaching corps comprises the president and 14 professors, 7 tutors and 7 other instructors. There are, on the catalogue, 4 resident graduates, 42 theological students, 44 law students, 48 medical students, & 331 in the academical department, viz. 53 seniors, 102 juniors, 86 sophomores, and 90 freshmen. A correspondent informs us, that at least, 150 of the present undergraduates are pious. What a field of solicitude and prayer, of labor and hope is presented by the 180 remaining unconverted.—*New York Evangelist.*

MARRIED—In Cincinnati, Ohio, on the 29th ult. by the Rev. Asa Mahan, Rev. SAMUEL D. BLYTHE, of Hillsborough, Ohio, to Miss MARY ANN THOMPSON, of the city of Philadelphia.

In this town, on Thursday last, Mr. DAWSON, to Miss MARY JANE BELL.

THE LATE JUDGE MILLS.

From the Commentator, Dec. 13.

"To every thing there is a season, and a time to every purpose under heaven:" "there is *a time to weep*," and "*a time to mourn*;" and such is emphatically the present time. The cherished wife of an attentive, affectionate, husband has been called to put on the widow's weeds. The children of discreet, but indulgent parents, have been deprived of one of the best, the most watchful, of fathers. A christian society who often gather together in the temple of the most high, have seen one of the most pious and devoted of their brethren suddenly called away, to meet them *no more*, but in the world to come. They who frequent the temples of justice have seen an everlasting silence imposed upon one of the warmest, ablest advocates for the wronged, the injured and the oppressed. The common cause of morality and virtue has felt the loss of one of its most zealous and efficient supporters. The philanthropist and the patriot have been summoned to follow an ardent, active brother to the cold and silent grave.

The loss of such a man as *Benjamin Mills*, whose sudden demise, on Tuesday last, has given rise to these gloomy reflections, is a great public calamity.

His death was, at the moment when it happened, sudden, and altogether unlooked for. On Monday he was actively engaged in the common affairs of life, and in works of philanthropy and public utility. At night he attended, and participated in, the public worship of the church to which he belonged, apparently in his usual health. Ere the dawn of the following day, he was found benumbed with a fatal apoplexy; at nine in the morning—a lifeless corpse.

He had not yet completed the fifty-third year of his age. Scarcely past the period of life, when the unruly passions are taught obedience to the dictates of sober reason; when the promptings of genius and imagination begin to be restrained and regulated by the accumulated lessons, of experience, he was still in the full vigor of his powerful intellect; and his friends anticipate for him, yet a long career of undiminished usefulness.

Judge Mills was a native of the State of Maryland; but emigrated, in early life, to the western part of Pennsylvania. His education was classical and liberal—being designed to qualify him for the practice of *Medicine*—the profession which he selected and pursued in early life. During his residence in western Pennsylvania, he was appointed, and acted for a time, as the President of Washington College—a station in which the trustees would gladly have retained him. But his own ulterior views prevented a permanent engagement at that institution.

In 1805, or 6, he came to Kentucky, and settled at Paris, in the county of Bourbon. There he engaged in the practice of *the Law*.—As a public speaker, he was logical, clear and forcible; but possessing no uncommon sweetness of voice, and seldom condescending to use the tinsel, and useless, ornaments of rhetoric in his addresses, he was less admired as an orator, than many others. But by a profound and thorough knowledge, and ready recollection of the principles, and the most approved forms of practice, in the law, he soon rose to eminence, and took a distinguished station in the first rank of his profession.

As a legislator he enjoyed an enviable fame. The highly respectable county of Bourbon frequently elected him, as one of her representatives in the General Assembly. Few members of that body were more zealous and active in the promotion of wise, or in the resistence of injudious, measures. Some of the most valuable provisions in our statute books had their origin in his conceptions.

About the year 1817, Mr. Mills accepted the appointment of Judge of the Montgomery circuit, where he presided for about a year: when the judgeship of the Fayette circuit becoming vacant, upon the unanimous petition of the bar, he was transferred to that district. The industry and energy with which he pursued the public business in that capacity; the promptness and general accuracy of his decisions, the perfect impartiality of his administration of justice, gained for him the respect and admiration of the correct and orderly portion of the community in general. His accession to the bench opened a new era in the administration of justice in the country. Such promptness and such accuracy had not been witnessed in such stations before.

Early in the year 1820, Judge Mills was promoted to a seat upon the bench of the Court of Appeals, which he continued to occupy until the winter of 1828. During this nine years of his life, every day furnished new proofs, of the clearness of his perceptions, the depth of his legal researches; the strength of his memory; his powers of analysis, and above all, of the sternness of his integrity, and of that constancy and steadiness of purpose, with which he was enabled to endure persecution, for righteousness' sake. It was during these years, that he built up a fame as honorable, and as lasting, as the records of our Commonwealth shall be. To do justice to this portion of his life would require a space which is not allowed, and talents which have been denied, to the individual who pays this humble tribute to his memory. Therefore, we forbear—leaving this broad field open to abler hands.

Having resigned the office of Judge of the Court of Appeals, at the close of the year 1828, he determined to remove from Paris, to Frankfort, the seat of government, and the location of the higher courts of the State, and resume the practice of his profession; for laborious and economical as his life had been, such had been the moderation of his demands, that he had not amassed, of property, even a competency. Here again he was eminently successful. The extent of his practice in the higher courts at the time of his death, was not exceeded by that of any gentleman of the profession. Yet he did not fail to find sufficient time to take an active, leading part, in every movement designed for the promotion of morality, virtue, education, piety, benevolence, or general philanthropy. His life was altogether preeminently useful and exemplary. His loss cannot but be severely felt.

—

Honors paid to the late Judge Mills.

At a meeting of the members of the Bar, attached to the Federal Court, Court of Appeals, General Court, Franklin Circuit Court, and those gentlemen of the profession who are members of the Legislature, as well as others now on a visit in Frankfort, assembled at the room of the Court of Appeals, to testify their respect for the character of the late *Benjamin Mills, Esq.* Judge Todd was called to the chair, and J. Swigert appointed secretary. Mr. Talbot offered the following resolutions, which were unanimously concurred in.

Resolved, That as a man, in all the private and social relations of life, we knew of no individual whose general conduct has been more irreproachable, whose loss will be more felt in society, and whose death is more to be deplored.

Resolved, That as a jurist, while in commission, his official acts tended not only to enlighten, but enlarge the sphere of the profession, and establish a system of legal polity in the Commonwealth, alike favorable to the country and honorable to himself.

Resolved, That as a lawyer, he was learned, able and indefatigable; and that his professional course, in fidelity, labor and perseverance, furnished a laudable example to every rising member of the bar.

Resolved, That we do deeply regret his death, as a loss to the profession, and do sincerely offer these resolutions as a testimonial of respect to his memory.

Resolved, That we will attend his funeral, and wear the usual badges of mourning for 30 days.

Resolved, That these proceedings be published.

For the Western Luminary.

LINES ON THE DEATH OF JUDGE MILLS.

'Twas night—and a few had assembled to pray,
For Zion, the city of God,—
That Immanuel would still be her strength and her stay,
That nations might bend, to his peaceable sway,
Nor perish—consumed by his rod.

'Twas morning—and one who had earnestly plead,
That the kingdom of Jesus might come,
Lay unclothed, unconscious, and cold, with the dead,
While his spirit, no longer in bondage—had fled
To seek its Redeemer, its home.

O, blest was the transit—no mournful adieu
To those he should cherish no more;
No fear in the swellings of Jordan he knew,
And Canaan's bright shores were already in view.
Ere the charm of existence was o'er.

Then why does the sigh from each bosom ascend?
Why trembles the tear in each eye?
We mourn for the *widow*, the *orphan*, the friend,
And the *poor*, who no more on his bounty depend
For the frequent, the cheerful supply.

But chiefly we mourn for the breach that is made,
In the walls of our Zion below;
Where oft with "the sword of the Spirit" arrayed,
In the strength of his master, he came to her aid,
And vanquished or weakened the foe.

Oh thou, who hast smitten—we pray thee to heal,
The light of thy presence restore;
In the midst of our darkness, thy glory reveal,
And the purpose, thy wisdom thought best to conceal,
May faith, with submission adore.

To Subscribers.

We have recently, at considerable effort and expense, enlarged our paper, and endeavored to render it more acceptable to our patrons, by increased attention to its editorial management. Those of our subscribers who are in arrears for two years and upwards,—and there are very many such,—will confer a favor upon us, by remitting by mail, the sums respectively due from them, at our risk.

We hope our friends will continue their effort to procure subscribers. We are much indebted to them for past favors of this kind. Without their exertions in our behalf, our paper could not have sustained itself thus long.

Election of City Officers.

IN pursuance of the provisions of an act passed at the present session of the Legislature of Kentucky, incorporating the CITY OF LEXINGTON, *AN ELECTION* will be held at the Court House, in Lexington on Saturday the 7th of January next, for a Mayor and twelve Councilmen, for said city for the ensuing year.

The polls will be opened at 9 o'clock, A. M.

H. I. BODLEY,
Clk. B'd. Trustees Lex'n.

Lexington, Dec. 21, 1831. 25-3w.

Bagging Weavers' Brushes.

20 DOZEN pair of bagging weavers' brushes of a superior quality, for sale by the subscriber. With a general assortment of brushes at his BRUSH MANUFACTORY,—which is removed seven doors above the Court House, on Main Street.

☞CASH.☜

The highest price will be given for clean combed scalded *Hog's Bristles.* JNO. LOCKWOOD.

Lex. Dec. 21, 831. 25-6t.

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint, Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

DEAF AND DUMB.

THE Asylum for the instruction of this class of our fellow beings, has been in operation at this place, more than eight years, and still in many portions of our country it is scarcely know by name, and still less understood. This school was chartered by the Legislature of Kentucky, and provision made for the annual support of the Deaf and Dumb of our State, whose circumstances, or those of their parents or friends, do not permit them to incur the ordinary expenses of an education. It has since received from the Congress of the United States a grant of a Township of land in Florida. The school is now provided with able and qualified Teachers.

The pupils are all boarded in the Institution, where the whole are under the immediate superintendance, at all hours, of the Rev. John R. Kerr, and Mrs. Francis Kerr, Superintendant and Matron, who exercise the most kind and parental care over their deportment and morals. The male and female pupils, are kept separate, except when in school and at meals, the female occupying rooms in the family mansion under the immediate supervision of Mrs. Kerr.

In this school the Deaf and Dumb are taught to write and *understand* our written language, and by this means they are elevated from a state, not greater above the beasts of the field, to their proper rank in the human species—made capable of exchanging views with their fellow men—to understand their relations to their God and to their fellow men—to transact business and become useful members of society. Four pupils of this school, two males and two females having finished their course, intermarried and are now settled upon their farms, (in Jessamine and Adair Counties,) contented and happy, transacting all their own business. Another is now a first rate Printer in the Commentator office, Frankfort. They had severally united themselves to a Church previous to marriage.

We appeal to the Benevolent and Philanthropic in every county, to make some exertion to cause the Deaf and Dumb in their neighborhood to be sent here for instruction.—Can they assist in a more praiseworthy or patriotic act for the benefit of their fellow men? Can ministers of the Gospel fail to use their efforts to place their fellow creatures in a situation, where they learn to read and *understand* God's Bible, and more especially when by the dispensation of Providence they are unable to hear his preached Gospel? Can any parent give his deaf child any greater benefit, than is here pointed out for it? Has Providence denied to you the command of funds for this purpose, your government has provided them—all that is asked is, that they be sent here, and clothed while here, all else is furnished by your country. To pious parents we would say; how can you answer to God for denying to your offspring, the opportunity of learning to know, *that there is a God*, that there *is a future existence*, of happiness, or misery.

Pupils from other States are received into the Asylum upon the same terms as those from Kentucky who are able to pay fees.

Fees and charges to be paid where Parents or Guardians are able.

Tuition per annum	$36 00
Board, washing, lodging, and all charges, except clothing, per annum	$75 00

Payable half yearly in advance.

OFFICERS.

REV. J. R. KERR, *Superintendant and Assistant Teacher*
MRS. FRANCES KERR, *Matron.*
JOHN A. JACOBS, *Principal Teacher.*
WM. D. KERR, *Assistant Teacher,*
DRS. SLEECE & WEISGER, *Physicians.*

The statement of the Clerk of any County Court, or of any respectable gentleman known to any of the Trustees, as the circumstances, of persons wishing to send pupils will be taken as evidence of the fact. D. G. COWAN, *Secretary.*

Danville Ky. Nov. 23d, 1831.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for pupils or Instruments. Ladies' and Gentlemen's Back stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

HOUSTON SEMINARY.

THE Proprietors of Houston Seminary, having completed their buildings so far as to enable them to commence their establishment on the 21st of November next: think proper to inform the public that this School teaches methodically and according to the most improved plans,

1. A course of common English education;
2. Greek and Latin languages;
3. Mathematicks, Physicks and Chemistry.

In connection with the above subjects will be taught Metaphysicks, Elocution, Logic, Perspective Drawing, &c. also Natural Science, under which is included the classification of the Animal, Vegetable and Mineral Kingdoms. The books used in the mathematical department will consist principally of Francis' compilations and translations from the French, usually known by the name of the Cambridge Course. This School has for its object the production of practical men, and is finely situated 1 1-2 miles S. W. of Paris, in view of the road leading from Paris to Lexington. Boarding can be procured either in Town or near the School. The price of tuition will vary from 12 to 30 dollars per annum, one half payable in advance.

LUTHER SMITH, *Teach. of Lan.*
BENJ. MOORE, *Teach. of Math.*

Paris, November 2, 1831. 18-6w.

MACHINE CARDS.

A Superior quality of EASTERN *Machine Cards, Filleting, Comb Plate, &c.* kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by

STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.

November 2nd, 1831. 18-3m.

Boot and Shoe Making.

THE undersigned returns his thanks to the citizens of Lexington and its vicinity, for the liberal encouragement they have heretofore extended to him and respectfully informs them, that he continues his business at his old stand, on Main Street, nearly opposite Morton's Store. He has on hand a supply of good materials, and will do his work in the best manner, and sell as low as *good work* can be had in the place. GEORGE ADAMS.

Lexington, October 28, 1831. 17—6w.

POETRY.

To a Butterfly near a Tomb.

BY FELICIA HEMANS.

I stood where the lip of song lay low,
Where the dust was heavy on beauty's brow,
Where stillness hung on the heart of love,
And a marble weeper kept watch above.

I stood on the silence of lonely thought,
While song and love in my own soul wrought;
Though each unwhispered, each dimmed with fear,
Each but a banished spirit here.

Then didst *thou* pass me in radiance by,
Child of the sunshine, young Butterfly!
Thou that dost bear, on thy fairy wing,
No burden of inborn suffering!

Thou wert flitting past that solemn tomb,
Over a bright world of joy and bloom;
And strangely I felt, as I saw thee shine,
The all that severed *thy* life and mine:

Mine, with its hidden, mysterious things
Of love and grief, its unsounded springs,
And quick thoughts wandering o'er earth and sky,
With voices to question eternity;

Thine, on its reckless and glancing way,
Like an embodied breeze at play.
Child of the sunshine! thou winged and free!
One moment, one moment, I envied thee.

Thou art not lonely, though born to roam;
Thou hast no longings that pine for home;
Thou seek'st not the haunts of the bee and bird,
To fly from the sickness of hope deferred.

In thy brief being no strife of mind,
No boundless passion is deeply shrined;
But I—as I gazed on thy swift flight by,
One hour of my soul seemed infinity.

Yet, ere I turned from that silent place,
Or ceased from watching thy joyous race,
Thou, even *thou*, on these airy wings,
Didst waft me visions of brighter things.

Thou, that dost image the freed soul's birth,
And its flight away o'er the mists of earth,—
Oh! fitly *thou* shinest 'mid flowers that rise
Round the dark chamber where genius lies!

MISCELLANEOUS.

From the New York Observer.

Letter from Europe.

MANCHESTER, Eng. Sept. 1, 1831.

I left Liverpool this morning at seven o'clock, with a friend and fellow passenger of the ship, a very charming young man of Pawtucket, Mass. for London, via Manchester, and Birmingham—the distance to London being 208 miles—by the Railway to Manchester, of course. For who could pass by that?—I had walked up to the Liverpool end of the Railway before, and saw that part of this stupendous and proud work. I had seen the trains of cars, both of passengers and those for transportation, come in and go out, led by the little, proud, quick, and spiteful engine—a truly sublime sight. No one, who has not witnessed the reality, can have an adequate idea of the scene. I have several times stood upon a bridge, thrown over the Railway, about one mile from the place of stopping, and seen a train approach in the distance, rapidly nearing, and dart under me with such velocity, that when the engine had met the perpendicular line under my feet with a train of cars behind of twenty rods in length, I have sprung with all possible agility to the opposite side of a bridge of twenty feet in breadth, and before I could reach it, the whole train had passed from under me, and seemed flying away to its goal—leaving the impression, that no power could possibly arrest its momentum, and that it must inevitably plunge into the town, be dashed against its walls, tearing every thing away, which could be torn;—and yet the next moment, it is seen easing and easing away, and then at rest. I now speak of some views I have had to-day in the vicinity of Manchester, which were better than those I had at the other end.

The Liverpool end is in front of a hill of free stone rock, where the cars are laden with passengers, and then drawn by a stationary engine thro' a dark tunnel of 300 to 400 feet, into a deep and rectangular basin, itself open to the heavens, but sunk about 50 feet in the same solid rock, topped and enclosed with artificial battlements of heavy masonry, and erecting, at the front angles above the whole, two chimnies of 60 feet, or more in elevation—each ornamental, and making a show not unlike the Washington monument of Baltimore. This immense artificial chasm is a beautiful, as well as a stupendous work. The deep cut in the rock continues, with gradual decrease, a large moiety of a mile. The basin above described is the starting and arriving point—or the goal. Here the locomotive engine is attached, and away it goes at the precise moment, and soon the passenger feels himself on wings. If he looks at the nearest objects, he is dizzy in an instant. He cannot endure it. And for relief, he throws out his eye upon the fields, and trees, and country around. The motion of the ear, in its rapid flight, is so much like that of a coach running swiftly over smooth ground, itself being a close carriage, and the twitching so exactly similar to that of horses on a full jump, that in spite of the evidences to the contrary around me to-day, as I was whirled along, I several times imagined fully for a moment, that our horses were running to destrution with loose rein—and startled at the thought.

There are two separate trains for passengers, one of the first class, the other of the second—each making three trips a day to and fro. The first is a close carriage—or a train of coaches, each accommodating 18 passengers in three separate apartments—running through, a distance of 32 miles, in one hour and thirty minutes. The second class is composed of open cars—runs thro' in two hours—fare three shillings and sixpence sterling. Fare for the first class five shillings. These trains often carry from 200 to 300 passengers. The average number of passengers per day, between Liverpool and Manchester, for the last two weeks, has been 2,200.

I started this morning in the first class, with six coaches in train, and about one hundred passengers. And little did I think, that I had crossed the Atlantic so mercifully, to be wrecked on the Rail way. It is evident, however, from my present occupation, that I got off with life, and without serious injury. But give me my election, and I had rather go upon a rock in a ship under full sail—provided it be in the day time, with a tolerable chance of escape—than run the chance of a wreck on the Rail way.

The first half way we passed in fine style, and high spirits, not dreaming of the peril that awaited us. And having replenished the water for the engine, were soon under full speed again. I had frequently put my head out of the coach to look backward and forward, and abroad—to make such observations, as curiosity, and the novel interest of the scene, prompted. Sometimes a train, coming from the opposite direction, might be seen ahead, and soon it would brush by us, at a distance of three feet, with such velocity, that, pent up as we were, we could no more count the number of coaches, than the spokes in a woman's spinning wheel, when buzzing in its swiftest turn. I speak as matter of fact: not that we could not see them, but their speed added to ours, each going in opposite directions, rendered it obsolutely impossible to count the coaches, as they passed our window. The rear presented itself almost the same instant with the front. All we could perceive was:—It is here, it is gone! Sometimes we ran fifteen miles the hour—sometimes twenty—and sometimes twenty five. I should judge we were running at the rate of twenty-five miles—or more rather than less—when I looked out of the window forward, and instantly exclaimed, as my friend says, thrice, (though I do not myself recollect it,) 'We are gone! we are gone! we are gone!' And surely I had good reason to make the inference. For at that instant I saw the engine deserting her proper track, and staggering and plunging headlong down the bank—reluctantly indeed, as if conscious of its charge and responsibility! And what could the train do but follow?—I had no soonor uttered these words, than—crash! crash! crash! went the whole train. And instantly the engine lay bottom-upwards, directly abreast of our car, the fourth in our train, discharging its steam directly into our faces. By this time all was at rest, a heap of ruin. The tremendous crash, by which we were brought up, may in part be estimated, when it is considered, that although we were running at such a rate, we did not make a headway of more than two rods, after the engine plunged from the rail-road. But you will be in pain to see us out of the steam. 'Open the opposite door!' said I—'open the opposite door!' My friend, being nearest, made the attempt, but, not succeeding, jumped through the window. There were two ladies, a gentleman, and a boy, still remaining with me in the same apartment of the car. And how we all got out, I could not afterwards recollect. The escaping steam proved to come from the safety valve, and of course gave us nothing more than a very—very hot bath. The forward car, next the engine, was drawn after it, and thrown over, with all its passengers. The next plunged into it, and stove its back in pieces. And each car run against its predecessor in the same manner, making more or less splinters, until all were brought up at rest, and began to disembogue their occupants, each actuated by the impulse of self-preservation. Soon, however, they began to help one another, and to look after the killed and wounded. After seeing my own apartment cleared of its tenants, I ran around in front of the circle—(for the wreck now made a circle,) and the first thing which attracted my attention was the dragging out of the Engineer, who lay buried under the Engine—the machine having turned bottom upwards. The moment he was drawn out, he stood upon his feet, but his face and head frightfully disfigured with blood and dust. Some one immediately grasped his hand, and shook it very cordially, congratulating him for his life preserved. He was carried away, and I have not heard from him since, and therefore cannot tell how much he was injured. Through the exceeding mercy of God, no other person was hurt, worthy of notice, so far as I have learned. Two or three trains soon arrived from opposite directions, and were obliged to stop, as our wreck covered the whole way. Men, women, and children of the peasantry came pouring in from the adjoining farms, as they witnessed our misfortune. And by the help of all, we soon threw off from the ways our disabled cars—found three of them in a condition to be used in our necessities, although not sound—borrowed an engine, which happened along, and having packed in again, thick enough indeed, proceeded to Manchester, and arrived only two hours after the regular time.

What was the occasion of this misfortune, I have not learned—nor was it possible, in the confusion of the hour, to ascertain. If the engineer should live, he, perhaps, can tell, if his interest will permit him to be honest. Before this accident occurred, I rode upon the railway with a very comfortable sense of safety. But from that place to Manchester, I must confess my nerves were not sufficiently composed to enjoy it—the less so, perhaps, from a deep conviction that our cars, after the shock and injury they had received, were unfit for use—especially, that it was exceedingly presumptuous. The thought of such an arrest is frightful—even terrible. If the bank had been high, as in many places it is thirty and forty feet, and in some instances far more terrific still, the whole train must inevitably have plunged full speed, and every thing, and all, dashed to pieces below. There would scarcely have been a chance for a single life. As it was, the bank was about six feet in elevation, and of easy descent. The engine plunged into the sand, and was instantly turned bottom up, by the present of the train, and the connexion between. God, in mercy prevented, that it should be no worse. But for this accident, I could look upon those trains in progress, with great zest. But the charm to me is gone. When I see them now under their greatest velocity, I shudder at the sight. It is to be observed, that the velocity of these trains, in the course of a trip through, is variable; sometimes quite slow, and then again darting forward with amazing rapidity, as if in a frolic—or to make up for lost time. The rate of progress for the first class, in order to accomplish their route in the allotted time, an hour and a half, must average a little more than twenty miles an hour. The extreme rate is often, in the same trip, more than thirty miles the hour. It may be recollected that the whole distance of thirty-two miles has been run in fifty-seven minutes. That accidents of a calamitous character will sometimes occur, in these flying voyages, is to be expected. They are generally, however, hushed up by the powerful influence of the company—the presses of Liverpool and Manchester participating in the local spirit. I am credibly informed, that more than thirty lives have already been sacrificed on this railway. And it is understood, that if the accident of to-day shall be noticed at all by the papers of Liverpool and Manchester, the world will never know its true character by that medium. An acquaintance of mine has come from Liverpool this afternoon by the railway, without having heard any thing of this affair, till I met him. When a Huskisson falls a victim, all the world knows it; but when a poor man perishes, his name is never mentioned.

Solemn Warning.—We learn from an authentic source that Mr Solomon Wright, of the town of Fishkill, died last week in consequence of drinking a large quantity of Rum, which he took to relieve himself from an attack of intermittent fever. We are assured that Mr. W. was a sober, respectable man, and a member of the Baptist Church. He fell a martyr to Quackery.—*Phil. Jour.*

A MOST VALUABLE
EAST INDIA MEDICINE,
For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jasan, Capt Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply. J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism, and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper. F. BEDWELL.

From Wm. Ruff, Esq. Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New-York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poadelpiis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store, Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

SADDLES & SADDLERY
Of almost all Descriptions.

THE Subscriber respectfully returns his thanks to the public for the very liberal patronage he has received from them for the last five years, and now takes pleasure to inform them of his determination in conducting business in future. Believing, as he does, that the times loudly call for business to be done on a systematic plan, that is to say, on a regular profit, and that profit to be found out from the cost of the article manufactured—a manner of doing business that has not been offered to the public in his line before. He has employed, in addition to his former hands, a first rate journeyman by the year, and he having been employed in that way, will not feel disposed to slight his work as job workmen are apt to do when employed for short periods—he served his time with Mr. P. Hedenberg in this place. The subscriber therefore pledges, himself that his work shall be done well and sold very low. Such saddles as he and others now sell for $20 shall be sold for $16, and other saddles in proportion. He will keep on hand a supply of

MIXER'S PATENT SPRING SADDLES.

He solicits a call from all who feel disposed to save 25 per cent. in laying out money in his line and get as good articles. Linsey, Janes, Tow Cloth, and many other articles in trade will be taken the same as cash. I continue at my well known stand, corner of Main and Limestone streets, opposite Postlethwait's Inn.

J. B. JOHNSON.

Lexington, Nov. 20, 1831.—21-tf.

DR. D. J. AYRES,

HAVING united with **DR. J. TODD,** *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found in the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

SUPER black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6-4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satins;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Ribbons;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia CALF SKINS;

A GENERAL ASSORTMENT OF
Hardware & Cutlery;
Queensware, Glassware and China.
ALSO—A VERY GENERAL ASSORTMENT OF
GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them, as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have "*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

TEMPERANCE TAVERN.
MRS. E. DAVENPORT,

RESPECTFULLY tenders her thanks to the public for the patronage she has received, and wishes to inform them that her splendid Brick-building, on Main-street, in Danville, is still kept open as a house of entertainment, where every accommodation, to render travellers and visiters comfortable, may be had.

No spirituous liquors are hereafter to be retailed or kept in her house. Danville, Oct. 22, 1831.

NEW BOOKS,
CHEAP FOR CASH.

Michael G. Youce,

HAS just received in addition to his former extensive assortment, a number of new and valable books, viz.

Miscellaneous.

Capt. Hall's Travels in the United States, life of Washington by Bancroft. Beauties of Sterne and Blair, Beauties of Johnson and Burke, Rambler, Spectator, Wreath, Atlantic Souvneir, 1830, Devereaux by the author of Pelham, &c., Richelieu, a tale of France, Waverly, The Spy, The Spy Unmasked, The Prairie, The last of the Mohicans, Red Rover, Moore's Poetical works, Byron's do. do. Shakspear do. do. Scott's do. do. Life of Marion by Weems, do. of Washington by do., do. of Penn do., do. Franklin, do. R. H. Lee, do. Buonaparte, Botta's American Revolution, do. History of Italy and Napoleon, Mills' American Chivalry, Robertson's Charles 5th, Robertson's History of America, Tytler's general History, Malte Brun's Universal Geography with large atlas, History of England, do. of France, do. United States, do. America, do. Rome, do. Greece, Blair's Rhetorick, Moral Instructor, Pleasing Companion, Scottish Chiefs, Dun Allan, Death of Abel, Life of Joseph, Arabian Nights, Hudibras, Family Monitor, Mason's Virginia Farrier, Carver's F. do., Elements of Divinity, Biblical Theology, Shuckford's Connections, Prideaux do. Horne on the Scripture, Brown's Bible Dictionary, Jahn's Archaelogy, Upham's Text Book, Butler's Analogy, Brown's Antiquities of the Jews, Josephus, Campbell's Lectures on Church History, Marsh's do. do. do., Milner's Church History, Mosheim's do do., Hunter's sacred biography, Wesley's Works, Wesley's Sermons, Newton's Works, Buck's Works, do. Theological Dictionary, Cecil's Works, Lowth on Isaiah, Stewart on Hebrews, Beecher's Sermons, Owen on the Spirit, Boston on the Covenants, Bickersteth on prayer, Drew on the Soul, Pocket Bibles a great variety plain and elegantly Gilt, Elegant Pocket Polyglot Bible, London Edition with 6000 References, Family Bibles plain, do. do. Gilt Elegant, Scott's Family Bible, improved edition, Henry's do. do. do.

Law.

Blackstone's Commentaries with notes by Christian, Archbold, and Chitty, Chitty on Pleading, Stevens on do., Evans on do., Saunders on Pleading and Evidence, Chitty on Contracts, Comyn on do., Toler's, Law of Executors, Sugden on Vendors' Achbold's Practice, Coxe's Digest.

Medical.

Cooke's Pathology, Chapman's Therapeutics, Begin's do. Bell's Anatomy, Manual of Cooper's Surgery, Dorsey's do. Armstrong on Typhus, do. Fevers, Dewees on Females, do. on Children, Rush on the mind. Hooper's Medical Dictionary, Paris' Pharmacologia, do. on Diet.

Likewise a general assortment of School Books, Blank Books, and Stationary all of which will be sold lower for cash than they have yet been in Danville.

Danville, November 13, 1831

SIGN PAINTING,

AT THE SHORTEST NOTICE, IN THE NEATEST MANNER, AND ON MODERATE TERMS.

N. B. Bagging Shuttles of a superior quality.

JOHN JONES,
High Street, Lexington.

New Fall and Winter
GOODS FOR 1831.
JAMES G. M'KINNEY & CO.

RESPECTFULLY inform their friends and customers, that they are now receiving and opening their first supply of FALL AND WINTER MERCHANDIZE, bought principally at the New-York Auctions, which will enable them, AS USUAL, to sell as good bargains as any other house in the Western country. The assortment is general, and of the NEWEST STYLE.

Consisting in part of the following articles:
Super West of England blue, black, brown, olive, gray, mulberry and drab Cloths;
Medium and low priced Cloths,
Super Cassimeres, assorted colors and qualities,
A large lot of Sattinetts,
White, red, and yellow Flannels,
Rose and point Blankets,
Green and white Mackinaw do.
Scarlet, green and yellow Moreens,
French and English Merinos,
Silk, Valencia and Velvet Vestings,
Bombazine, Bombazett and Circassians,
French, English and Domestic Prints,
Do. do. do. Ginghams,
Ladies' silk, worsted and cotton Hose,
8 4 and 10 4 damask and Irish Russian Diaper,
70 pieces very superior Colerain Linen,
Elegant plain and figured Silks, some of which are entirely new style,
10 pieces super Italian Lustring,
Thread and bobinet Laces and Edgings,
Long and square white, black & scarlet Merino shawls,
Lace Veils, Shawls and Handkerchiefs,
Splendid French worked Spencers,
Capes, Pelerines and Chemizettes,
Crape Shawls, different sizes,
Bonfanties, a neat and fashionable article for the neck,
A large and beautiful lot of Bonnet and Belt Ribbons,
Carpetings, Rugs, brass and wire Fenders,
Andirons and Shovels and tongs,
Pier and Mantle Glasses,
Toilet and Swing do.
A large lot of very superior Cutlery,
300 pieces handsome Wall Paper,
Plain and carved Combs,
Muslin Robes and Corsetts,
Ladies' Cravats, Gaiters and Burks,
Braids and Curls,
Artificial Flowers and Wreaths,
China and Silver Head Ornaments,
Ladies' and Misses' Shoes,
Do. do. Boots,
Gentlemen's Boots and Hats,
A FEW EXCELLENT SHOT GUNS.
ALSO A VERY EXTENSIVE STOCK OF
Groceries, &c.

☞ Purchasers of goods are invited to call and examine for themselves.

Lexington, Oct. 26, 1831. 17-tf

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale* Lexington, Ky. May 11, 1830. 45-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.